/179 cont./

512 356 With such an arrangement, it is not difficult for the Chiriguano woman, after having taken her bath, made her toilette, and put up her hair, to sweep her house in a few minutes, sweep the rest, put back in its place everything that has been used, to put the beds to the walls, put the coverings on the cords in the corners, and again prepare what is needed for cooking (2).

2. The ancient Chiriguano woman did it this way, because she got up very early; today, as she is beginning to be lazy, after having done everything, she goes to the spring, bathes, combs her hair, and carries water.

Cots and Seats

513 No matter how poor a Chiriguano may be, he seeks comfort for sleeping and does not sleep on the ground when he is at home, both in order to avoid sickness and to be free of poisonous animals which abound, such as the snake, the scorpion, and the tarantula, which strike horror just to look at them. Furthermore, they do not sleep on the ground in order to be free of the bite of other insects, such as the vinchuca and the guanaco in certain areas, but despite this their cots are /180/ full of other little coffee-colored bugs, known in every corner inhabited by man.

352 322 In order to avoid any such accident, one obtains the Igüirapempi, cot, by making it oneself. Cots are of hollow cane, little sticks, or split maguey sticks, which they call caruguata guasu. In order to make them, they first make a rectangular frame; in this four holes are made 40 centimeters in from the ends, into which four sticks are introduced vertically; these are the feet. Above are tied canes or sticks which are high at the top and bottom and deep in the middle, and this is the cot. At bedtime they are content with placing at the head some rag or piece of wood.

/240 cont./

241 [476] [534] go to the plot, waking each other up with shouts, whistles, and by means of the Huacananti, cow's horn.

The method of planting is very simple. When the land is soft, the planter makes a small hole with his spade, using two or three blows, then pushes the spade forward, throws in two or three grains of seed and covers them. Then, without moving he makes another hole to the right, horizontal to the first, and a third to the left, performing the same operation as in the first, after which he takes a step and continues as before until he finishes. With many working, the planting of a plot is soon finished.

241 461 512 The Indian does not work beyond midday, and he tries to finish the job before leaving it in order not to return; therefore that the work sometimes lasts until two in the afternoon. Then the owner and his companions stop, return to the town, where they are awaited with plenty of food and chicha, which the former has ordered prepared, if the previous harvests were abundant (2).

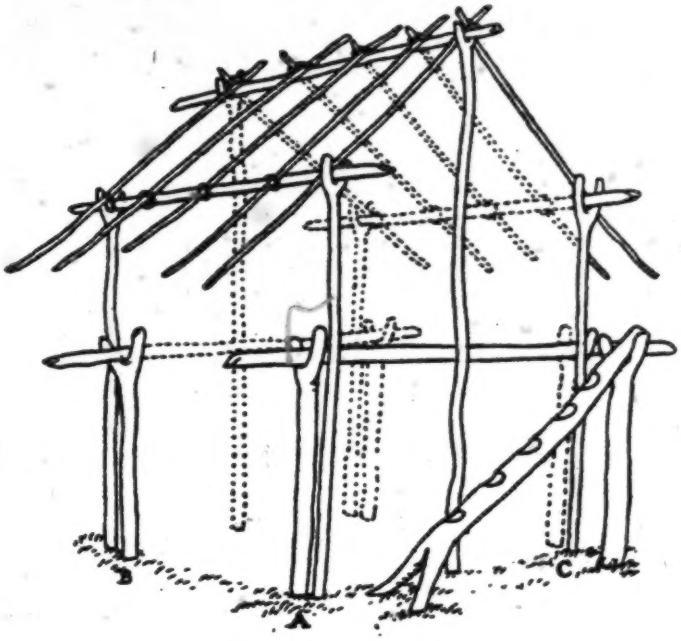
[273] [262] 2. In any case, if there were a lack of chicha, because of previous scarcity, and mead made from algarrobas, the housewife should still wait for the planters with food mixed with some meat and plenty of chili peppers.

241 476 They formerly continued in this fashion until the planting of a tribe was completed; one day on one's own plot and another on that of a companion, and even the cacique did the same; today this is difficult to manage, because now they are not so close. Nevertheless, in times of scarcity, if someone prepares chicha for those who may wish to help him in planting or weeding, they leave or refuse money for a few matés or /241/ glasses of this much desired liquor. Even the whites get peons more easily this way.

/177 cont./

Ce 342 512 ●

It is very cozy in a Chané or Chiriguano hut, especially in the evening when they all creep toward the beautiful, warming fire, when tongues wag, the old ones tell stories, the mothers put their little ones to bed, the young couples sit apart and whisper.



Ce 343 335 417

Fig. 84b. Illustration showing the construction of the granary.

/179 cont./
ornaments, bowls of silver and necklaces of turquoise and chrysocolla, and many other things.

It is quiet very early in the villages. People do not talk all night, as in a Choroti or Ashluslay village. The young men and the unmarried young girls do not rove about in order to lie together. The virtuous Chané and Chiriguano girls are guarded by their mothers, do not seek adventure, and do not admit gentlemen callers. There are no nocturnal meals, as among the Choroti and Ashluslay. In these villages people sleep at night, that is, if they

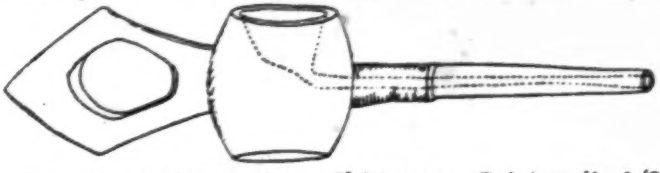


Fig. 88. Tobacco pipe. Chiriguano. Caipipendi. 1/2.

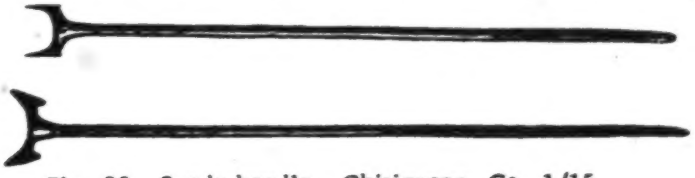


Fig. 89. Spade handle. Chiriguano. Ca. 1/15.

are not busy brewing maize for a festival.

Very early in the morning one is awakened in almost all villages by songs of lament. There is always someone who has lost a relative and mourns him loudly. If someone has died in the village, it is uncomfortable in the village for a person who likes to sleep late.

/180/ The women get up at the earliest hour in the morning, the men somewhat later, and the daily work begins. The first thing that the women do is to fetch water and take a bath, a truly refreshing bath.

They carry the water jugs in various ways. On the Rio Itiyuro the Chané women carry them on the shoulder, on the Rio Parapiti in a carrying net (Fig. 87). The latter custom is also

/180 cont./ Ce

the most common among the Chiriguano. Only those women who live with the whites and have adopted their manners and customs carry jugs on their heads. 512 ● 482 [177]

Division of Labor between the Sexes C Ce

Here too, as among the Choroti and Ashluslay Indians, each sex, as a rule, has its specific work, as we see from the following table: 462 171

Table showing the division of labor between men and women among the Chané and Chiriguano.

	Men	Women		Men	Women
Fishing . . .	+	+ (1)	Gathering wild fruits and tubers		+
Hunting . . .	+		Ceramics . . .		+
Planting, clearing . .	+		Woodworking . .	+	
sowing . .	+	+	Knotting nets . .	+	
reaping . .	+	+	Plaiting rope . .	+	
Cooking	(2)	+	Plaiting mats . .	+	
Carrying wood . . .	+	+ (3)	Tying hammocks .		+
Carrying water . . .		+	Leather work . .	+	
Preparing intoxicating drinks		+	Making weapons .	+	

C Ce

1. As a rule, the women fish in shallow water, the men in deep water. [226]

2. Sometimes take part in the preparation of the hunting booty. C Ce [252] [224]

3. Among the Chané on the Rio Parapiti. Ce [482]